

MIND AND MATTER.

Mind and Matter.

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The Most Important Lesson Yet Taught by Modern Spiritualism.

Of all the vast and innumerable truths which have come to the earth through Modern Spiritualism, there is not one which transcends that which seems most welcome to Spiritualists. We al-

lude to the fact demonstrated almost every day in the manifestations of spirits through spiritual me- dia to mortals; that there is no change in the spiritual, mental and moral attributes of man in his transition from physical to spirit life. The murderer, the pirate, the libertine, the miser, the slave, the tyrant, the cruel, the unrighteous, and all who are criminal, ignorant and wicked remain for a longer or shorter time after, what is called death, in precisely that condition of spirit, mind, and morals which they were in, just previously to leaving their physical bodies.

However important and gratifying it is to know that the pure, the learned, the benevolent, the good, the great, the benevolent, pass to spirit life and re-

turn to beacons and cheer us up the ascent to which they have, by their virtues and labors, ascended; it is of vastly more importance, even if most disheartening, to know that the very opposite of those radi-

ant hosts throng back to us for redemption or for

woe, alike to them and to ourselves.

When will Spiritualists so master this lesson, that they can qualify themselves to arrest this flood of

evil from the spirit world, and prevent it from

longer desolating the earth? This lesson must be mastered before Spiritualism can become the beau-

tiful, inviting and beneficent movement which many

in their too partial zeal now imagine and claim it to

be. That it is to become so we know—but oh! how

vast the work that must be done, both by spirits

and mortals before this result is fully attained.

How shall we master that essential lesson in hu-

man progression? By first learning the elements of

which it is composed. How learn those elements?

By bringing the two worlds together as closely as

possible, and studying every phase of spirit and

mortal life—by observing the influence which spirits

exert upon other spirits, by observing the influence

of various classes of spirits on various classes of mo-

tals, and b. properly weighing every fact, no matter

how insignificant and seemingly trivial which can

lead to no correct policy of action.

When we have mastered these two worlds into these

we shall be in a position to do our duty to the

great and important lesson which is essential for the great

work of enfranchisement and amelioration, which

must become universal before we shall have made

Modern Spiritualism the theology—the philosophy

—the teaching of all coming ages? We answer that

there is but one way, and that way has been pointed

out and strictly followed by those benevolent spirits

who have instituted it, as the one regenerating,

giving and glorious hope of despairing humanity.

The finger-boards along that way, are the media

through whom spirits of all types and conditions

can manifest, in any way, their presence and make

known their various and varied individual realiza-

tions and experiences both in their spirit and earthly

lives. Every spirit has some lesson to impart that

will do good or enable mortals to prevent evil. The

latter as we have before said, is the more important

advantage to be derived from spirit communica-

tion.

If mediums are so essential to the advancement

of Spiritualism, what does wisdom, or common

sense; even, dictate? Does it not say, in thunder

tones, cherish, encourage, befriend, aid, defend and

sympathize with those most essential intermediators

between spirits and mortals; if weak, erring, un-

truthful, dishonest and immoral, do not crush them,

do not turn from them, but, even in every way to

lead them back to virtue, bear and forbear with

them; show them that they have something higher,

happier and better before them, if they are faithful

to the light that comes through them of the after

life. We do not ask you, dear friends, to overlook

the wrongful acts of mediums, they must not be

overlooked. He or she who would pursue that

course, whether Spiritualist or anti-Spiritualist, is

the worst enemy that any medium could have.

Never lose sight of the fact that mediums are more

susceptible than any other class of persons to the

hateful influences of vicious spirits and are there-

fore less master of their actions, whether for good or

ill. On that account be less ready to judge and

ensure them. If this very sensible policy is pursued,

we are satisfied that it will not be long before

there will be ten willing mediums where there is

one to-day. Remember the popular prejudice

which exists against these poor contumacious servants

of humanity and do nothing that will increase that

prejudice and arouse hatred against them.

We want hundreds of mediums where we have

one to-day—yes, thousands. The work of the hour

for those who desire to advance and elevate man-

kind is to devote every effort to widen the mediumistic

channel between the two worlds. Organize to

do this, if you can, but if you cannot then work for

it individually. Every new medium that is devel-

oped brings us one step nearer to the time when

spirits will meet, walk and talk with mortals, as do

the latter, with each other, without let or hind-

rance.

It is useless, in the light of the great lesson under

consideration for any one, whether investigator,

medium, lecturer or Spiritualist, to talk about an

resting the work of the spirit-world on the earth,

until such time as Spiritualism becomes a thing of

perfect beauty and delight. It will become so only

when everything that is right, just, truthful and

proper is to be found both in the spirit world and

on the earth. If we wait until that time for Spiritu-

alism to prevail, it will not be in this day and

generation or even in the distant future.

Modern Spiritualism, like every other good and

blessing, has its crudities and imperfections. Let

us recognize this fact, and set about making it as

desirable as possible. It never can be made so by

shutting our eyes against it. Why not look it

squarely in the face and act accordingly.

Modern Spiritualism is eminently practical in its

methods of developing and applying truth; and

says: "It is no visionary sentimentalism that I

come to teach, but practical homely lessons of

benefit." It says as plainly as light itself:

"Conform to the directions which I have given you

and you cannot go astray. Those who control and

direct my operations have traveled over the way

that you are journeying, and they through my

guidance can save you many a wayward step and

fall." We invoke you, friends, to sit down and

listen to this truly sage advice; and when we have

rested from the turmoil and confusion through

which we are passing we will rise refreshed, en-

couraged and in a more amiable and harmonious

mood to resume our onward course. We have tried

jostling, pushing, pulling and bickering long

enough; let us try what keeping step to the music

from the spirit spheres will do to favor our

prosperity.

Spiritualism says to us: "Spiritualists, remem-

ber that my enemies are legion. Their watchword

is: their banner, power, plunder and extended

rule; their weapons, falsehood, detraction, persecu-

tion and injustice. Think not to prevail against

them while using the same weapons. They are

better trained in their use than yourselves. Choose

your armor the shield of truth; bear with you

the mantle of charity; let your haversack be stored

with love; carry with you the lance of justice and

feeling. We hear and we obey. Spiritualism—

my teacher—my benefactor—my guide—I follow

thee. Lead on."

Some Important Distinctions.

In the *Religious Philosophical Journal* of last

week was an editorial with the above caption. It

was called forth by a slip cut from a communication

recently published in the *Banner of Light*, which

was sent to the editor of the *Journal*, by the

latter. The slip in question reads as follows:

"Our brother in the *Religious Philosophical Journal* and his correspondent, Dr. M. Howard, of Brooklyn, N. Y., have sought very hard to make it appear that we have done them both a grievous wrong. We certainly did not intend to do so, and therefore think it due to all, concerned that we should state the facts.

MIND AND MATTER, of March 29th, we pub-

lished a letter, which was sent to us by Dr. How-

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MIND AND MATTER.

Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the spiritual power of the mediumistic embodiment of human intelligence over the physical medium. In choosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in attempt to determine, as far as a question that would require faculties of perception which we do not possess. [Editor.]

Communications received through the mediumship of Alfred James, April 23d, M. S. 32, are taken down by J. M. Roberts as they were uttered.

Good Morning, Sir.—Faith, and you're doing the Holy Cause an injustice. You consider that we are at the bottom of all these affairs that are going on. You're mistaken. You've as many hypocrites in you as tanks as we have in ours. Faith, the traitor and spied on us. I know. But you give the justice to say, as far as I can judge by your actions, that you have been actuated by a desire to do that which is square. Your so-called radicals are just as much spies and traitors in your camp today as any priest or Catholic. I am sorry to the order and to myself, when you make such comments in the front you know what to expect. I tell you positively, you're not a scoundrel in your rear that is nothing to boast of, and you'll find it out.

Again to use the language of one of your own writers, "I fight for right, to fight for that line, Faith, and the day is nigh, and it is even now at your door when there must be a settlement, and the holy religion must triumph, because it is in the majority, both on this side and the other side. I know you are a man who has good pluck, and so am I; and, to tell you truly, when I come, I am your man. I am your friend, and I will stand by you surely. The underwriters that are in your rear, I have no sympathy for; but you can just mark this, from me, that I hate your way of misinterpreting our religion. I have no sympathy with spies and traitors either in the camp or out of it. Let us fight for right and justice asked. I was a member of the Order of St. Francis—mouk of that brotherhood in Cork, Ireland.

Before go I have this to say. I am now of sneaking Jesuits. I'll fight you fairly. I'll tell you how I came here. I'll tell. You have a tall, slim man. Now, come to this, and the one not true to the Catholics nor to your side. He hunts for your pocket-book. And another thing—you'll find a little dark-complexioned man will come there shortly. Mind your eye, he's another snake in the grass. Death to all traitors, say I. Give me your hand before I go. Sign me. JOHN O'RIELEY.

STRUCK—I'm very weak—weak. Struck on the head. (The medium manifested a terrible physical shock and held his hands to his head as if in great pain). "I was killed by an insane man. He killed me. Myself and daughter were both killed by an insane man—Rowell. Oh! but it was sudden, quick. The change was awful. The summons was quick. I cannot blame the man; he was crazy when he did it. This all took place at Montville, Maine. Two hours ago. I'll come again. I am too weak now to say a line." (Loudly). (Wild Cat, the Indian guide, said the head of the man was split with an axe. Can anyone give any information concerning this spirit or the occurrence to which he alludes?)—Ed.

Sir.—My life—my earth life, at times, was dark. In fact, it had more of shadow than sunshine. But still, I believed in the religion of Jesus. This belief had been given to me as a gift. I had been led to believe for a long time that I was not to be a heretic. I knew little—very little about this method through which I am acting—spirit intercourse, but I have awakened to its reality through the influences of kind spirit friends in the earth life, that they may not be lost, but upon right actions. I passed to spirit life a short time ago. Modern spirits are becoming thoroughly awakened to this reunion between the mortal and spiritual spheres of life.

Sign me, MARY ADAMS, Mass.

GOOD MORNING.—A short time ago I was born down with earthly suffering. Oh! what a relief this so-called death. When the mortal casket became worn out and its throes of suffering are past this is amply compensated by the departure of the spirit. It is a freedom, a relief that speaks of joys of heaven. It is not a relief, because, in my mortal life, I tried to be as just in my actions as possible. I might have done more but I feel buoyed up with the consciousness that I never intentionally wronged any one. Blessings upon all my relatives and friends. It will be but a little while when there will be a joyful meeting for all.

Sign me, MRS. P. NUTTING, Casco, Maine.

"Wild-Cat" said this spirit had been but a short time in spirit life, and that she seemed to be a very happy spirit."

GOOD MORNING, Sir.—There is but one way to insure salvation in this life, and that is to do it. I did—destroy all heretics. What attitude is it to me—their shrieks for murdered fathers, dying mothers or infant brains dashed out; it is but stern duty to exterminate heretics. Do I feel regret? Hah! hah! No. When in this life I was called remorseless, cruel, revengeful. But, over burning human souls, I have been a spirit of justice, that which I called holy, and to-day I am the same staunch true Catholic spirit I was then. All conquerors are but fools when they work for anything but the propagation of the holy Catholic religion.

"By Catholics I am looked upon as a saviour of their souls. But, I have been looked upon as the greatest scourge that ever went unhung. But, oh, if I lived to-day with the same power that I once exerted, no heretic should taunt God's pure air with their foul breath. Sign me MONTFORT."

In reply to our question, "What Montfort?" he answered, "I am a kinsman to the noblest woman that ever lived—Catherine de Medici. Whether that woman was a saint or not does not concern me. The First Simon de Montfort, a French soldier of the middle of the 12th century, who was engaged in the organization of the fourth crusade against the Saracens, and who afterwards, at the summons of Pope Innocent III, was elected leader of the crusade waged against the Saracens in the Holy Land, France; I do not know. It is however perfectly certain that this spirit was truly him who once lived and then rejoined Mr. Miller in the West. Soon papers all over the country were publishing a statement of his descent. I wrote a letter to the Chicago Tribune, and the editor, Mr. Miller, said, 'I am not separated, and all the reports to that effect which have been published from time to time, have been pure fabrications, gotten up doubtless, by those who fear the world may learn that the marriage law is not a necessity of happy and continuous union.'"

Some six months after our union I made, at the instance of my loving parents, a visit to their home. I remained three weeks only, and then rejoined Mr. Miller in the West. Soon papers all over the country were publishing a statement of his descent. I wrote a letter to the Chicago Tribune, and the editor, Mr. Miller, said, 'I am not separated, and all the reports to that effect which have been published from time to time, have been pure fabrications, gotten up doubtless, by those who fear the world may learn that the marriage law is not a necessity of happy and continuous union.'

AND MATTER.—A paper that recently began publication in Philadelphia, in the interest of Spiritualism, science and freethought. From the First Simon de Montfort, a French soldier of the middle of the 12th century, who was engaged in the organization of the fourth crusade against the Saracens, and who afterwards, at the summons of Pope Innocent III, was elected leader of the crusade waged against the Saracens in the Holy Land, France; I do not know. It is however perfectly certain that this spirit was truly him who once lived and then rejoined Mr. Miller in the West. Soon papers all over the country were publishing a statement of his descent. I wrote a letter to the Chicago Tribune, and the editor, Mr. Miller, said, 'I am not separated, and all the reports to that effect which have been published from time to time, have been pure fabrications, gotten up doubtless, by those who fear the world may learn that the marriage law is not a necessity of happy and continuous union.'

Every day's experience proves more and more clearly the righteousness of the cause we advocate, viz., that of absolute freedom of the affections. I am satisfied that the only way to ensure lasting happiness between men and women, is to grant entire liberty and freedom of progress. But, we must always stifle its life. Let us, if we are a sufficient. Persons who love cannot part; those who do not love ought to part.

In this life we will take it up in the after life. Indeed, we feel that this earth life is but the training field in which to prepare ourselves for the work that is before us when we shall have done with earth. The truth shall come to light despite all efforts to impede or crush it. [Ed.]

GOOD MORNING, SIR.—I have listened to all that has been said here, this morning, and though the last I hope I am not the least. You have indeed the best of spirits here, holding this meeting. Oh! if this spirit philosophy of the 19th century had been known and practiced years back, what an endless amount of human suffering might have been prevented. For me the spiritual circle and the spiritual philosophy has been the true bread of life, which looks and smells like bread. And some such awful cases of retroactive justice as was demonstrated in the case of the preceding speaker; how glad am I that my life was cast in the days of a nobler philosophy and of gentle feelings in man and man.

As to those who are left in this life, related to me, and to me, I say, I could say this: Persons try to spread this communion of spirits, for it will bring you enlightenment; it will bring you happiness; and, in time, it will bring on those days when the mortal and immortal shall be as one; and when the re-unfoldment of matter will demonstrate a high order of things.

Persons you are on the right track. I loved the cause you are working for.

NO NAME GIVEN.

Spiritualism in Scotland, by an Inspirational Trance Medium.

We take the following from the Edinburgh Daily Review (Scotland) of April 10:

Mr. J. Morse, of London, calling himself an inspirational trance medium, has been at the Edinburgh Hall in Old College Hall on a subject which it was announced would be chosen by the audience. There was a very fair attendance. Mr. Coats, a professor of mesmerism from Glasgow, introduced the lecturer, avowed himself a believer in Spiritualism and, referring to the recent trial of the negro Sambo, said that the idea of a young American gentleman of twenty-four summers, explaining in twenty-five minutes or an hour what it took him (the speaker) twelve years' study to understand, and indeed characterized Mr. Bishop an American trickster. In response to the chairman's invitation uprose a dozen individuals among the audience were handed up to the platform. Of these, Mr. Coats, after examination, informed that with the exception of two, which related to what may be called local subjects—as Edinburgh Past and Present—at the subjects so suggested, the majority were led directly to the question of Spiritualism. A vote was taken upon those of these subjects, the "local" among others being relegated aside, and the following finally selected by the majority, namely—"The soul in its origin, progress and future destiny." Meanwhile the "median" was chosen, and the eyes were closed, and before the chairman was yet well advanced in his introductory remarks, his face seemed to indicate suppressed physical pain or slight convolution. Of these, Mr. Coats, after examination, informed that with that of the negro Sambo, the soul in its origin, progress and future destiny.

The landlord, knowing his German tenant was anxious to frighten the negro more, assured Sambo that the ghost was harmless and could not hurt him. The eyes being still closed, and informed him that he wouldn't stay in the cabin another night for a million dollars.

The ghost disappeared, leaving the negro more dead than alive.

When the negro went to see the owner of the cabin, and told him what had occurred, and informed him that he wouldn't stay in the cabin another night for a million dollars.

The landlord, knowing his German tenant was anxious to frighten the negro more, assured Sambo that the ghost was harmless and could not hurt him. The eyes being still closed, and informed him that he must be taken alive. You shall have the \$50 just as soon as I lay my hands on you.

"O, good Mr. Ghost," he exclaimed, "it wasn't dis nigger what done it. Fo' God's sake, let me alone; it wasn't me, 'deed it wasn't. Go away from me, and go arter dat Dutch'oman over dar. She's de one who's been burnin' yer side. O, Mr. Ghost, my life; I'se innocent, dat is. It war de Dutch'oman what made kindling-wood of yer coffin."

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"Fo' God, I'll do it. I isn't afeared of ghosts, no; neither am I, real shuan."

The landlord next called on his German tenant and informed him of the arrangement he had made with the negro to shoot a ghost, and requested him to shoot a ghost, and then a shot fired, to go over and help his colored neighbor to secure the ghost by putting his head in a bag.

The German expressed a doubt as to the negro's ability to shoot, and when informed that he had been a soldier and served among the colored troops who fought nobly during the rebellion.

It is needless to add that the negro had no more visits from the ghost, and that the landlord still retains both his tenants, and his fifty dollars.

How I grieve to catch 'em!" inquired the darky, feeling a return of his courage at the prospect of his making \$50 in a single night.

I've got old money, and I'll load it with horse-shoe nails, and you just poke the muzzle through the crack in the door, and when the ghost comes pull the trigger; but mind you must aim low and shoot him in the legs, because he must be taken alive.

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Original Poetry.

TIME AND DEATH.

BY W. W. HOSKINS, OF CORINTH, MISS.

An old man walking on his way,
Behold, just at the close of day,
Two roads upon his route; or each
Was one, who thus induced in speech:

Said first; "Old man, come with me;
I have a pleasant road for thee."
The old man gazed at him and sighed,
And thus more wistfully replied;

"What you have said may be the truth
But can you give me back my youth?"
The other shook his hoary head:
"Youth is, for you, forever dead."

But here the second spoke to him:
"Old man, your life is growing dim;
Yet, come with me, and I'll obtain
Your youth and give it you again."

Even as he spake, the old man bent
His steps the way the speaker went;
"He who refused you Youth," he saith,
"Was Time, and I, old man, am Death!"

THERE IS NO DEATH.

Beautiful and fair she sleeps in Death.
Ah! who would rouse her from her dreamless rest,
And cast again, over that bough of snow
The shadows dark of pain, and weariness?

Or wake once more the throes of anguish
Which broke the gentle loving heart, now still?

She sleeps in death—to waken never more,
For she has left her brief young life on earth,

Acting nobly her part in this short drama,
Ring down the curtain.

"Earth to earth, ash to ash, dust to dust,"
And from our loving gaze, a gem of beauty,

Fair and precious, is given back to the
Cold embrace of mother earth. Thus we live,

As fleeting as the moth that flies twixt us
And the light of even day.

We have and dream; love, suffers and then die;
And while another fills our place, we

Moulder back to dust.

Nay—nay—my friend, this surely is not true,
For just beyond the darkness and the gloom

Through which her feet have early pressed their way,

A stream, ripples and flows, ever and forever.

So here we sleep, the dead, the dead, the dead.

It is bright and shining silver on this shore,

Golden on the other. Its murmurs soft and low,

Soothe the pains and sorrows which wing the souls

Of earth's weary ones, who hear its music, as

Their feet press close, its fair shores of rest.

The grave holds not our cherished ones;

For when we give the form in which they dwelt,

Back to the bosom of its love, its peace,

They sleep, and sleep no more here alone,

Have passed beyond that shining river,

To dwell forever in that better land.

Ah! who shall tell the rapture that they feel!

The voiceless peace—the sweet content—the rest

Whereto raps them in a mantle of blessedness,

After the quietude of sleep is past.

The fair voice of those who sleep deeply mourn

Sleeps not beneath the flower strown turf.

Her sorrow, dark and bitter though they were,

Have but lifted her pure soul closer to

The heart of infinite love and pity.

Just over there, in that fair land of sunshine,

She smiles upon you—bidding you

Look upward—trusting and believing.

Nay, friend, courage and progression sweep us

Ever onward. In the realm of nature

All things with universal voice, proclaim

There is no death.

H. L. R.
JOLIET, ILL.; April 14, M. S. 32.

THE PHILOSOPHY OF PRE-EXISTENCE.

[CONCLUDED.]

BY J. M. PEEBLES.

THE ABSURDITY OF SOMETHING FROM NOTHING.

Ez Nihilo Nihil Fit.—"From nothing, nothing comes," is among the plainest axioms. Accordingly, if there were no God, and no material substance of any sort, he would have externally remained in utter nothingness unless something—unconscious or conscious—had been originated from and brought into active existence out of nothing, which is tantamount to saying—something from nothing; *somewhere from nobody!* But this is too absurd to contemplate.

It is very clear to profound thinkers that once in existence there can never be *absolute* non-existence. The concept is equally true; *absolute* out of existence, has never been successfully assailed.

In the phrase, once in existence, always in existence, I am referring to conscious or rather to *divine man*, and not to sticks and stones, nor to living and non-living matter, nor to the fragments—imperfect structures—unfinished temples. And no one gifted with intelligence speaks of a conscious rock—divine wolf, or a righteous dog. These are not, and never were in existence as consciously rational and morally progressive beings. This is not the natural key-stone. They are not, religious or otherwise, any more conscious of their subordinate consciousness! And certainly, no logician ever affirms of a *part*, what he does of a *whole*. A slice, slashed from a golden orange, thin, irregular, ill-shaped and seedless, is not equal to, nor should it be compared with, the whole. Animals, serpents, and noxious insects, are but passing the same relation to man that passing thoughts bear to ideas, or shadows to substances. Animals and insects are never in existence, as perfect structures, as *divine entities*; but rather, as fleeting organisms serving temporary uses.

Divine man, and an *angel*, and an *andevil*, are constituted according to Plato, of divine substance, form and germ; and further, with this prince of thinkers, essential forms, types and ideas, were the same. Types or ideas, in fact, were subjective realities. Outwardly they became partially visible, still, the types received, and were even visible to man. The material, contents of form, were the same. Animals, contents of form, were the same. And, even, the essential form, which is the type, or idea is enduring and immortal.

Every argument against pre-existence, is so far as ends in *nihil*, an argument against the immortality of the soul, and a help to cold, unfeeling materialists. And materialists, in their last analysis amounts to this—a sprawling puppy and a royal-souled—a sheep—a beaf-stall, a prayer-book, and a divine soul, are all the same originally—atoms—proto-atoms, adjusted and arranged for specific aims, selected by man, and non-spirited molecular forms. And all conscious life—all noble aspirations for eternal unfoldment—begin and necessarily end in matter. A stream cannot rise above its fountain. Thank God and the good angels, Spiritualism, in connection with the rational doctrine of pre-existence, saves from this slough of despond.

THE SCIENTIFIC ASPECT OF PRE-EXISTENCE.

The popular scientific notion upon this subject, excluding *personality*, *form*, *type*, or *idea*, as a fundamental factor of being, co-existent with divine substance, involves pantheism, and that often-sore sort of pantheism, too, that borders upon fetishism.

With the wisest of the Greek philosophers, diversity, individuality, was as fundamental as unity; but with our modern scientists, individuality is purely derivative. The Darwinian school of writers assert that our world, and all systems, together with the kingdom of life, not even the genius of Homer, Raphael and Shakespeare, were once latent in a fiery cloud. All specific forms, say they, came by developments, they arose by insensible modification wrought in an originally homogeneous substance. That was the philosophy of Spinoza. That, too, is the philosophy of Hegel, Spencer, and Darwin's disciples. Darwin's qualification to the effect that God originally, and, I may add, *miraculously*, created a few *germs*, as a basis from which to evolve future distinctions and organic forms, does not redeem his theory that pantheistic conception which is its very root and essence. And what is more, it is the pantheism of God.

Spinoza and the pantheistic philosophers of India

tought in harmony with the logical implications of their philosophy. They were materialists. Inasmuch as types, or essential forms, with them, were not co-existent with substances, but *effects*, or derivative results, consequent upon the differentiation of matter, they were materialists, and necessitated endings. Forms were ephemeral. Their destiny was to suffer resolution into the primitive substance.

Future immortality implies a pre-existent, or past immortality. And the attempt to reconcile man's future immortality with Darwinism, such as H. H. Miller's effort to reconcile theology and Genesis. It seems clear to us, that if a protoplasmic formation originated, evolved, and built up essential man, involving the personal identity, it may, and necessarily must, by the law of involution, return again to protoplasm.

It is clear to us, that this point that Agassiz took issue with Darwin. The former held with Plato, that *ideas* and *ultimate forms* were co-existent with substance. He taught that they had a spiritual basis, antedating their material embodiments. It is not sufficient to say that man existed in essence before he became man; but if it be a result, an effect, consequent upon molecular action, or material change, then no "key-stone" in the arch-way of organization will insure that identity from final resolution into that "fairy cloud," in which Tyndall informs us the genius of Raphael and Shakespeare were once latent.

MY CONCEPTION OF PRE-EXISTENT LAW AND LIFE.

I conceive the universe to be distributed upon, three fundamental planes corresponding to the factors of substance, force, and law.

Upon the material plane substance is precipitated into the chemical units so familiar to the physicist. And the various combinations resulting from their union constitutes our physical world—our material environment.

Upon the spiritual plane, corresponding to the active principle of force, is not only conceivable, but realizable, that substance is precipitated in forms quite unlike the chemical units with which we are familiar. These again aggregate in an environment appropriate to this higher octave in the scale of nature.

3. The celestial embraces still another octave, with scenes, circumstances and agencies to correspond.

Upon the lower plane matter and passivity are relatively predominant. Upon the second or spiritual plane the positive and projective forces are predominant. The celestial unites the two polar spheres in a higher unity. I conceive, therefore, that the quality of movement necessitated an interchange of forms and forces between these three fundamental states of being.

The celestial realm, so nearly allied to absolute spirit, is largely the sphere of causes. Some spirits denominates the sun sphere. Earth-bound spirits for long periods of time, while in contact with it. The soul is the essential man, and man's original home was in the celestial heavens. On earth he is a voluntary sojourner. Some souls, however, as Charles Beecher teaches, may be exiles. Be this as it may, all souls, by methods inverse and diverse, tend homeward. The time may be long, the way thorny! David had not returned to the apostle's time to his celestial home. These are the apostle's words—"For David is not ascended into the heavens."

Experience is the choice of schoolmasters; and experiences imply activities—and active labors necessary to repose. Accordingly something as the basis of spiritual periodicity, and the relation of entities extended in the varying hours to the perpetuity of the conditions essential to the super-sensual activity in the celestial state involves not only a sort of spiritual repose, but an interchange with the negative—the material pole of nature. As the material world is reflected upon the celestial, for the typical and germinal, the material tendency to material processes and material development, so the celestial is dependent upon those forms of force that act from a material base to maintain the balance of movement in its own higher domains. So in like manner we may reasonably persuade ourselves that exalted souls in the celestial, as the children of God, are in contact with the material world, and when either wished to be particularly tantalizing in her remarks to the other, she used the obnoxious adjective "little."

"But I wanted to be borned," retorted Minnie, with spirit.

"I wish she hadn't been borned," repeated Nellie, emphatically.

"Chitons," said mamma, "I cannot have this quieting. You must not speak another word to each other until I give you leave."

"Can't I just tell Nellie her doll's nose is awful funny?"

"Not a word."

"Can't I tell Minnie to be sure not to come over to me in the baby house?"

"No. Take your doll and sit by the window!"

"Naughty Nellie would begin to cry. She'll talk-all-sides-of-it. I don't love—"

"Stop, Nellie! Minnie, you may go over to the other room. Remember what I have said."

"I don't want to speak to her, never," said Minnie, decisively.

"Nor I, neither don't," rejoined Nellie.

"I am not said to the mother of children, but she is not at the time from time to time half anxious, half amused."

Nellie had taken one of her finest dolls (not the Kickapoo), which Minnie no sooner perceived than she selected from her stock a rag doll, and dressed it up in uniform, and she lavished her affections and caresses. If Nellie's Amanda were taken to walk upon the window sill, Pete found it a great deal nicer in the house, "where there were no bad girls to 'sturb him." If on the other hand, the young lady tired with the fatigue of play, lay down and began to cry, she was not a bad girl, but a weeping willow, "just like a weeping willow," just look at that dear little, sweet pony!"

"I shan't love you to look at any pussy cat," Pete said Minnie, hugging her baby with a sudden spasm of affection.

"Amanda Adelaide!" continued Nellie, ecstatically.

"Did you ever see such a funny horse?"

"Don't you turn your head one bit, Pete," commanded the colored boy's mother.

"And there's such a cunning little girl with a string, and a curly dog at the end of it."

Minnie was not proof against such attraction.

Pete, seeing Nellie's face, and did it, too, regardless of the frowns upon Nellie's face, or the soothng lullaby which little mother gave her charge.

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"She's a nice little girl, Pete," she said approvingly.

Mr. Mott, the Medium.

EDITOR MIND AND MATTER:

Sir.—Permit us to say that we fear the author of "Mr. Mott, the Medium," in April 12, totally misunderstands us and the motive of our challenge. We pass over insinuations to speak of facts.

The "individual calling herself Ella E. Gibson," not only *calls* herself such, but is such, having legally inherited the name from her father and mother.

We see no impropriety in the challenge, whatever

or unfairness, if we are termed "spirit strippers."

They do not see that *evolution* implies *involution*.

The one necessitates the other. It is therefore important to remember that "involution" is the process of storing up, folding away, holding the forces or faculties in repose, and of transferring active energy

from the material to the spiritual.

Evolution is the process by which the potential

is liberated, made active, unfolded and brought forth into the actual, or what some would denominate

outward expression.

Now, when, then, the soul; when essential inmost man becomes intelligent, he then begins the process of embryonic conception, he may be said to have

the potentiality of a divine soul, and the material

body, and the potentiality of a divine soul, and the material

body, and the potentiality of a divine soul, and the material